

Ms. B. 9. 1 (14) [17]
Hayden Rowe Jan 7¹⁸⁸¹ Meth. Meetg House
Whitehall Dist March 18. No 7.

Hos 13: 9 - 6 Israel th has^t destroy^d thyself
but in me is thine help —

Notice circ^d revolted fr & t become
Idolaters —

1st Notice t destroyers —

- (1) Not pagans who tempt^d them to idoly
- (2) Not tempt. h^d tempt^d &c but these only 2
occasion &
- (3) — They themselves

2^d — Not. in wh^t sense destroyed?

- (1) Not as to t faculties of a man agt^e
i.e. as to th^e abilit. to do otherwise
- (2) But in t sense of criminals who h^e
forfeited all right to favor by th^e violation of
t law — an abandoned — an abandoned
son — only⁶ of England

3^d: Hopelessly unless some remedy c^d be provided
for law must take its course — t right⁶ of law

Hopkinton Dec 7th 1835

Mr Russell Will you be so good as to send us
by the stage 50 more of the Well Conducted Farm
25^x also of Dickinson's Appeal — 25 more of Common
Errors — We find th. instead of 300 we have as
many as 325 families in towns — Our supply
of 300 therefore was insufficient —

Please to send these as soon as you can
for we have this month distributed the
Well Conducted Farm & have been obliged to
omit one district for want of a supply — We
sh^d be glad to supply the district as soon as
possible — Our first tract was refused in
only 2 instances

Yours sincerely

Amos A Phelps

P.S. It being so stormy this morning that I could
not go to see Mr Chamberlain I wrote the above
& sent it to him requesting him to add a statement
of the state of our ^{& then to send the letter} Treasury — It found him engaged in
a school

III Notice & sense in w^h the help is found in

Q—

- (1) Not that he relaxed rigor of his law
- (2) Not that he looks on sin wth less abhorrence
- (3) Not that he is less deter^d to punish it

But (4) that he has provided a savior

- (1) an all suff. savior i.e. however great
infer^{sin return}
 - (2) one that waits to be gracious
- 1st Shows & wretched condition of those of us who
are still out of C.

2^d Shows & goodness of God

3^d That if sin^r now die they die a double death
— of law — & grace.....

Why then will y—???

Perry Dist. Feb 4th 1831 No-10

[22]

Ms. B. 9.1 (14)

Luke 15:11-

Design of the parable to reprove the Pharisees
- EEs & represent & state of sinners - see v 1 &c

Notice 1st The points of resemblance

prodigal was impatient of his father's
(1) The sinner is impatient of his authority
requir^d or restraints & so the
require^d - v 12.

(2) The prod. took h^s portion & forsook his father
v 13. gather all together &c

So the sin^r impatient breaks G^d requir^d -
chooses & world as his portion - & thus goes
into vol. exile fr h^s father.

(3) Prod^s portion is soon spent - v 13, 14
So & sinners -

(4) When gone he is in a dread. Condition
v. 14-17 (1) as it res^{ts} misery (2) guilt v 17 came
to h^s self - so & sin^r - when & world is gone
& & conseq^s of h^s sin come
upon him.



Assigned to Mr William A Morten By Miss Charlotte Brown The following
Invoice of Flowers to be by him sold on his own ^{having} ~~own~~ ~~risk~~ ~~as for~~ ~~any~~ ~~and~~
~~advance on the sales of the~~ ~~flowers~~ ~~for~~ ~~the~~ ~~privilege~~ ~~of~~ ~~returning~~
such as remain unsold..

Wentham April 8th 1825.

-	✓	1 ³ / ₄ Dozen Cluster Rose Wreathy	\$ 3.50	cts per. dozen	— 52" 50
-	✓	5 ⁶ / ₁₂ — Children's — Do.	\$ 2.25		— 12" 34
Q	-	41 3 ⁸ / ₁₂ — Large buds & Rosey do.	10.00		— 36" 67
Q	-	✓ 1 ³ / ₁₂ — Myrtle — do.	8.00		— 10" 00
Q	-	✓ 2 Doz. Penny Royal — do.	5.00		— 10" 00
Q	-	✓ 3 Wreathy blue buds	4.50		— 01" 13
Q	-	✓ 5 Short Wreathy large Rosey	6.50		— 02" 71
Q	-	✓ 2 — do. do. small White Rosey	4.50		— 00" 75
Q	-	✓ 1 Bead Flower	6.00		— 00" 50
Q	-	✓ 3 Bunches of blue buds	4.50		— 01" 12
Q	-	✓ 1 Dozen Childs Bunches	2.25		— 02" 25
		5 ⁵ / ₁₂ Penny Royal do.	4.50		— 24" 38
					<u>\$ 154" 38</u>

3 Wood Boxes 20 cts each — 5 Paper Boxes ¹/₆ each or to be returned.

- (5) Notice Expedients to wh sin^r will resort rather than return to God — v 15, 16.
- (6) The sin^r is represent as beside himself v. 17 — blind to his own best interests.
- (7) The condit. of ^{truly} awak^d sin^r — v 17 — How many his^d serv^t &c
- (8) The fact th if t sin^r cond. is better^d it is wholly a matt of mercy ~~in~~ lays t can lay & under no oblig v 18, 19

App —

Are y prodigals? If so

Consider t motives for returning —

- 1st The dreadfulne^s of y^r situation
guilt & danger —
- 2^d The prospect of accept.ⁿ & pardon
The & under no oblig — y^t H^{is} Known
Char of G (v) v 20, 22-24 — v 7. 10
- 3^d Wh^t is implied in such acceptance.

Ex 33:11

In my former discourses from these words I think I have shown y^e th^t y^e did not die because y^e with it - a bec. y^e dependence is such as to render it necess^y or because y^e h^d not an all-sufficient savior - or t^h w^d more val^uable than salt - or bec. y^e can expect a more fav^orit^e time - I have also direct^{ly} attention to t^h entire simp^l of the heart. In further remarks at this time endeavor to persuade y^e to repent by a I w^d invite y^e attention consideration -

1st of t^h irreversibility of dying - ~~Exp dying~~
 1^o y^e present state one of ^{death} utter ruin; now if that came upon y^e by unav^oid^{ed} necess^y. there w^d be some excuse but no.

(2) But ^{th^t} this ruin^d y^e h^d a savior. if y^e h^d not y^e w^d h^d some excuse for remain^{ing} in y^e pres. sit. tho^t not for fall^{ing} into it at first

3^o or if t^h off^{er} of mercy were made only to a part. but no - to all.

4th. or if y were destitute of ability to repent.

5. Or the possib. of abil. if y ~~perfectly~~ ^{dependance on} ~~perfectly~~ divine grace were such
th all attempts ~~were~~ utterly useless
but no —

2^d consider folly in dying — What folly
can be more egregious th to destroy
oneself when there is no possible reas.
for it! & yet this is y^r situation — For
y^r h not come into y^r ruin^d state by
unavoid. necess.

& 2^d now y are in it y are not doomed
to inevitable destruction — for there is
a savior — y able to accept — & y depend-
-is such th if y work & join work
with y^row.

Besides 3^d y gain nothing by dying —
a by pursuing the course wh leads
to death — y may gain t wealth
pleas. applause power & of t world but
t morn^t y die it is gone — & even while

retain it, it pierces y thro with many
sorrows - see Dives -

3^d Consider y guilt of dying - For you
can die only by a perversion of y ability
a reject. of y savior - & of y calls of mercy
y. must force y^r way to hell if y so
then - 1st the guilt then - the soul commit^d
to y for safe keeping & if it destroy itself
must take y whole responsibility of it
not simply y guilt of leg. death. but y
double death of grace - e.g. a criminal
in this state -

4th The dreadfulness of dying -

- (1) Not y death of y innocent. i.e. for others sin
or undeserv'dly by tyrannical or arbitrary authority.
- (2) Not a necessary death - i.e. of fate. for
ability - aton^t & free off. of pardon contradict^d

3^d Not mere legal death.

4. Not death of body - but of soul.

5. Not temp. but eternal death.

6. The death of self destroyed -

Why then die - inexcus. foolish - guilty -
dreadful course is the one y. are pur-
suing - Now then I speak to you

Why willingly? What other reas. can y wish
to turn y - an are suffic. sav. - free
offers - perf. ability - & if y die will y
not regard it just in this light in eternal?
Why then die? Shortness of life - [Mr Davenport
says Daughtry just heard I knew that
I depart. of an innocent sinner.]

Mr Joseph Smith
Mr Walcott
Mr. Garland
Nancy Singleton

Ms. B. 1. 17
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Wp. Kinton Sep^r 11th 1831

Ms. B. 9. 1

[43]

Ms. B. 9. 1 (14)

Luke 9: 62. No man having
put his hand to the plough, & looking
back, is fit for the Kingdom of God

These words ~~were originally~~
~~addressed to a class of persons,~~
~~who~~ contain much practical
instruction. There is frequently a
class of men who think they are
ready to forsake every thing &
follow C, but who nevertheless
have some excuse for their nonperfor-
-mance of immed. duty.
think willing - but cling to some
dangling obj^t - the eye is on C

see the need of him - his love
- rep & glory - still look back to
some daily obj^t - or delu^d by
some lie in t way -

To this class word obj^t added
see v 57th

propose :: I To notice several
classes of persons who in t
lang^g of t test may be so
to ^{to put the hand to t plow & to} be looking back

I Those who are in any way
resisting t inf^s of t Holy Ghost.
notice wh^t (and how) wh^t does & illust^r
- rate it by e. g. a man w knife to
kill him self - Now any thing
wh^t tends to resist these inf^s - i. e.
to prevent t result wh^t they
are design^d to secure is looking
back -

Thus e. g. one in an resort
to t belief of error. truth & grand
inst^s :: erra not. depraving. regem. rep. faith
atone - judg^t - heaven - hell.

Another throws himself out of the
channel, in wh^{ch} H. I. operates
by

Another takes a scoffish seat.

(To say if I will hear his voice &
be not mockers &c

Another breaks away fr these
heavenly inf^s by a desperate &
direct decision to the effect—

see him now — & all around him — O
wh^{at} a power is this!

Another by framing excuses to
to quiet conscience —

quarrels w. div. truth. clings to speculative
doubts — complains of Christ^s — makes
promises of fut. resp.ⁿ
Look at him.

Another by neglecting to decide
for G — (see manuscript)
see him now.

Another yields to a succession
of stories

In all these & in other ways I see
the men resist & H. Ghostly back
in so doing look away & turn
the backs upon I savior.

I remark II Those who put the hand
to & follow whose minds are in
any way affect^d but who are
kept from deciding for & by
fear of man.

This operates in 10.000 ways
- often unperceiv^d - It is seen
often in & conceal^d of feelings

(see manuscript)

see & hapless in man's bosom ready to burst
Again in keeping persons from
relig. meetings - particul. & ing.
meetings & academies.

Again - in preventing men from
taking an open stand on I side.

remark III Th those are looking
back who are unwill. to break
away fr every worldly attach.
v. 59, 61.

II Those who in any manner yield to the
seduct^{ns} of t world - pleas. business &c -
Having thus entered several stages
going up stream
of persons who he propose to
show II They they are not fit
for Kingdom of heaven.

III Because the present state of
mankind is such as to render for the
enjoy^{mt} of it -

IV Because they are not in
equality & friends of Christ

In conclusion I will offer
some consid^s the sh^d urge to
an immed. accept^{ance} of savior.

I This looking back is full
of dangers —

nothing is to be gained by it
(see part^{ment}) a man going down
cataract.

All excuses will soon fail you

There is no present or fut. safety
in it. — for y^r pres. state is th^e of
condⁿ & death.

Ag II On t^{he} other hand if h^e
every possible encourg^{ment} to now
to accept of & follow y^r sav^{er} —

He calls y^e &c

or
u
if
u

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Am.



Dorsety Sept 6th 1831.

Ms. B. 9. 1 (14)

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Math 5: 48 —

Notice & sermon to day —

This at binding upon sin^{ners}
in 6th — propose to show why
because I same reasons exist
in 1st case as in 2nd
1st — Law — 2nd It is essential to
4th perf. blessings — 3rd & requires
it —

II The ground of obligation is the
same in each. (1st same 8. Law
savior &c) for why is Christ under
obligⁿ?

III Decisions of enlight^d conscience

repentance, it is because of our
- times are insufficient
trifling matter.

1st The good news of information
1st of you are.
Is Christ guilty how much more
+ sinner?

2^d Must Christ perish unless his
sin be forgiven how much more
+ sinner?

3^d Is Christ unfit for heaven - sinner?

4th - Must Christ repent, how
more + sinner?

5th Shows how our mistake by confes-
sion among the -

Skeletons

^{Not}
"He th is unjust in that which is least is
unjust also in much &c"

Deduce the principle — viz th the man who
stands to t great principles of right in little matters
can be depended on in great vice versa

1. The principle fully recognised in t Script
James th He th offendeth in one &c — Servants with the tale
ents —

2. Is abundantly illustrated & confirmed by the
Experience — Individual

1. Illustration on one side

2. Illustration on the other

Daniel —

Judges —

Sleight in store, tried by leaving
{ a 25 ct. piece where he w^d find }

Any sinner = the nature
of the case
Solomon —

or, or

Communities

1. Slave trade

2. Three penny tax — Washington — Deposits —

The compromise in the formation of gov^t = leak
in the ship —

Influences

1. What t true test of character is —

2. A rule to decide the destinies of individ^l & nations
— and — our nation = treaties broken — Presby^l & Chh —

3. The danger of abandoning right in any case, = wandering
Star — cut loose fr moorings — rush on like steam Cattle
to death —

4. What true expediency is —
5. The utter opposition of \dagger gospel to the maxims & principles of \dagger world —
6. The secret of \dagger chh's inefficiency — one chance a thousand —
7. The infinite guilt of \dagger sp^t of fear & compromise with prevailing & popular sin —
8. The folly of attempting to right one wrong by means of another —
= slave trade
= Colonization
= buying out a rum seller.
9. The true principle of reform — reform before the gospel —

No 2.

To whom much is given of him &c —
— much of influence — &c — & sins of omission &c are as criminal as sins of commission — not to throw upon the right light is & same as to throw on the wrong
& the guilt = the amount of inf^r — the more inf^r the more sin —
objⁿ If I take right ground, shall be associated with an unpopular class of men & lose my inf^r

No 3.

So saying thou condemnest us also -

No 4.

"If any man will do his will he shall know of the doctrine &c"

A spirit of obedience to God - a state of mind that ask first & foremost in relation to any truth or question of duty what saith God & what is his will with evermore guide to the truth on that subject. Because

1. It puts the mind into an honest state

- Emancipates it from the influence of friends or fears or foes or interests, & is the opposite & the way to the opposite result from that state which receives honor one of another &c - will not ask have any of the rulers believed; or can any good thing come out of Nazareth; or this the carpenter's son; or thou wast altogether born in sin &c; or "we be Abraham's children"; or by night as Nicodemus; or "secretly for fear of the Jews"; or so saying thou condemnest us also.

2. It will lead of necessity to the use of the means necessary to ascertain the truth - not shun but count the light - never

leave a man in a condemnation, the light has
come into the world &c - or keep aloof from
meetings, books &c -

E. G. Intemp^t - Slavery &c

Inferences

1. Every man has or may be light enough to
save him from fatal error -
2. The way to test the truth of the Bible
3. The Christian secures against adoption of fatal
error
4. The impen^t man is not secure!
5. The errors of earth have had their origin in
the depravity of man -

Sweet morsels from the C. Mim.
Editorial

"The following sweet morsels are from the last Liberator."

"If the Kentuckians will bear this, (Mr Birney's second Lett) we shall have proof from fact, the duty of Am. Abolition may be enforced directly on slaveholders themselves. - a much more promising way & Christian way than to beat them over the back of N. Eng. & Mir. Oct 16. Why don't you go to the South? Mr C.?"

"The recklessness of individual actors in that society" (Amer)

The later givings forth of this Oracle" (Eman)
"Ever since the late Anti-Slavery Movt in Maine Mr Goodell has turned his eyes this way with more than wonted interest, & raised his voice occasionally, proffering his guidance to us poor ignorant spell-bound creatures, unable to move a step without a file leader." = Recorder.

"a Society which thanks Garrison for his tirades"

"It is certain that some good men think "Garrisonism" to be what Paul describes I Tim 6:3-5 & believe that they are bound, by a div. com., in v. 5, which they may not disregard from any considerations of expediency to withdraw themselves from him, more effectually than they do if they should join such soc." = Thou wast altogether born in sin & - Beware of the leaven of the describes &c. Christ. Mirror Oct 9.

the light, he

Slavery - Skeletons &

(1)

As that is unjust in the least &c —

State & illustrate the principle. "The man that deviates a little, will much" — "a little departure is in principle an entire departure" — so the man who opposes a little, will by a change of ever much —

1. what is it? — 1. Bacon's definition

2. Portus definition.

3. Little Greggs

4. Mine — (1) Not parental

relation (2) — (3) — (4) — but (5) holding men &

property = condition in wh. no legal protection

(1) property (2) person &c Proof = always see Weyland for Aug. 9. —

This wicked 1. The question of treatment in things

do —

2. That of entailment ^{of legal sanction} nothing

3. That of non-qualification nothing

4. That great & good men do it, nothing

The kind of wickedness = slave trading — This is the ground, but not to calumniate but to open the eyes of slaveholders &c. not (2) bec. we innocent.

Proof — ~~of fact~~ — I. Slaveholding — parent — (1) nat. of case (2) fact —

II. It has the same essential characteristics.

III. The same arguments are valid in the case.

IV. The objections in apology are the same.

The remedy — 1. not by another wrong — removal of the foreigners introduced = slave trade. 2. a prospective ~~exemption~~ —

2. Not by anything the expenses from Rep — entance — compensation — if do backs & virtues never, live to

except if a deviation

(2)

The Philosophy of Reforming

The John Baptist Principle or
I. Reform must precede the gospel -

E.g. John the Baptist

~~the~~ Temperance - besetting sin
~~the~~ Lu. the
~~the~~ Slavery - Harding's letter

" The resolution of the British & F. B. Society
N. Y. Observer Aug 2. - Also London Mip. Socy 14 new
Missionaries -

II. It must begin & be carried by a full
Declaration of the truth in the given
Case, The true principle of reform must
be made to burst forth like a thunder-
clap - Priestley -

No 5. Not this man but Barabbas,
Not Garrison but the man nothing.

I know & cry against me for so saying - and
thou also become one of them?

No 6. Deut 5:28. They have well said 'all that
they have spoken, because there were such a
heart in them' - Apply it to American
professions, civil, intellectual, religious.

Nehemiah 5. is an abolition chapter.

"You slander Southern men, calling
them robbers, men stealers &c"

= Slaves are men & have equal rights with
the masters & you slander them - God's
defenceless poor, in saying, "not fit for
freedom" - "Cut masters' throats &c".

Chap 324 of Revolutionary
Resolution to prohibit carrying
passed Jan 28. 1832

1689³

Chap 323 of Laws
Passed March 14. 1832 - An act to

Chap 281
Passed March 12. 1832 - An act to
relieve the People of Color

Passed March 12. 1832 An act to
authorize the execution of the said bill
of the State of N. Carolina, directed to
bring into the State of N. Carolina slaves
to be sold as slaves in Florida (N. C.) he
had sold out of under 10 will according
to the provisions, in some left to the
if said slaves had been born in this State
- Provide if said negroes shall
refuse to go to Liberia they shall be
sold out of this State as slaves for life

Self examination

Gal 6:4. But let every man
prove his own work—

Introduce 1 duty of self examination

Propose I to explain 1 nat.^l & objects
of it & II to prove or enforce the
duty—

1st Self Examination is a scrutiny
of our designs & feelings.

2. Its object is to determine char.
& to advance & work of sanctif.
III To determine char. i.e. &c — thus
its first & grand object.

Now ∴ 1 question arises Can
a man determine satisfactorily

wh^t his char. is - i.e. can he know th^t
he is or is not a christian? Yes. In
most cases however it is easier to
know th^t we are not than th^t we
are christ^s - e.g. habitual indulgence
in known or deliberate sin - If we
sin wilfully.

"To know", in this case, means simply
unwavering belief - full assurance
only, & not knowledge in the sense
of mathematical demonstration.

e.g. I offer a man a bank note.

"- - - apost^l 'we know th^t we h^{av} passed from
death to life bec. we love & brethren"

"- - - ask a child if he loves his parent
sp^t of adoption.

To know in this sense possible
for 1st There is nothing in nat^l of
case to render it impossible.

For wh^t are we searching for? char.
wh^t is char.? e.g. mis^{er} - rebel's -
Washington.

2. Holy men have actually known.
Paul { I Tim 1:12 || I John 3:2, 14, 24
II Cor 5:1, 6, 8 || I John { " " 5:13

Peter { John 21: 15-17

Objⁿ But why then do christians
as a general thing have so many
e.g. as some suppose Paul I Cor 9: 26, 27
doubts? Various reasons.

(1)st mistakes in regard to what it
is to be a christian.

(2)^d The weakness of religious principle
(leaving ^{to} christ^m & sport of temptation)

(3)^d a want of self examination.

(4)th An anxious fear of mistake?
- blinding ^{the} mind to what evid. there
is.

Besides 3^d The very ind^s who deny
th^t we can know &c & even make
a virtue of doubting, really bel-
ieve th^t we can. Hence deny
th^t piety & they at once set up in
self defence.

The grand object of self examⁿ may
∴ be attained.

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A (II) Object of self-examination is
to advance & work of sanctifica-
-tion. — This was wh David
prayed for in Ps 139 — "Search
me O God & know my heart; try
me & know my thoughts &c (see context).
This woefully overlooked &c.

Such then are the objects to be
secured by self-exⁿ — Bought
they to be secured — i.e. is
self-examin. a duty?

(1). Expressly commanded
I Cor 11:28. II Cor 13:5

(2) The very objects to be gained
show it to be a duty.

(a) These import in them^s (b) gained
they increase one's usefulness
& happiness. (c) put honor on the
gospel by making Christⁿ a
living Epistle &c.

(3.) Consider too & evils of neglecting
it.

But you will doubtless be ready
to ask how sh this duty be performed
so as to secure these objects to
best advantage? A few words
then on this topic —

(1) Manner of —

(a) remember distinctly what
you are searching for — wth design
& feelings —

(b) There are two kinds of self-exami-
-nation — the wh looks at past
Experience — & the wh looks at
present.

If past — only judge by & aid of
memory —

If present — hold up & objects of holy
affections.

(c) Have stated times -

(d) But especially cultivate & carry
with you habitually a sp^t of self-ex-
-amination. - e.g. my horse & Bowker. -
make a habit of it.

(e) never discharge it slighty - either
in t closet or elsewhere - but make
as solemn & serious & thorough a busi-
-ness with it as with prayer.

(f) some confine t business of self-ex-
-am. to t close of t day or week &c
but it sh^d also be prospective.

(g) one word in ref^t to t length of
time to be spent in it - 2
minutes as an ordinary thing
well improv^d is as good as two
hours.

Infer.

1st You see one reason why so many christ^s find it diff^t to converse with sin^r on t sub^j: of the salvation. I dont know wh^t is in th^r own hearts &c

2^d. You see one reason why many christ^s make next to no ~~advance~~ progress in t div. life.

3^d Why christ^s so often dishonour the profession by falling into sin.

(a) have no correct knowledge of the strength of holy principle & venture &c (b) have not t habit of self inspectⁿ & iⁿ yield &c
∴ Know thyself.

4. Why christians when they once begin to backslide, keep on

5th Shows christ how to return
from their backslidings & may not
be able to put finger on t diffy at
once, but adopt t habit & t you
will detect it ere long.

6th Why n. converts so often get
into t dark.

7th Shows why sin^{rs} are not
convicted.

8th All together shows t immense
importance of the duty

Boston Park St Vestry Oct 23rd 1832. at Maternal Meeting.

[8]

Ms. B. 9.1 (14)

I bor 7:14 — but now are they holy.

Dear Children

It makes me feel very happy to come in here this afternoon to talk to you. — & why do y think it is I feel so happy to do so? — I'll tell you

(1) — I love little children.

(2) All these little childⁿ seem to be very happy too — not like a great many poor little ones.

(3) I think y h come here to hear & remember wh^t I say to y — & because

(4) I've something to say th will do y good if y remember it.

Look at me.

I suppose y^r parents &c h told y very often th y had wicked hearts & were wicked childⁿ &c —

But Paul y see tells about little childⁿ th

are holy. — Well now all of these little children are wicked & holy too. Now can y tell me how this is?

I'll tell you. — e.g. Sabbath — Can any of you tell me why th is called holy?

e.g. Ex 30: 23-25. } holy anointing oil
Ex 30: 34-36 } perfume.

e.g. Levit 16: 4. "holy garments"

Numb 31: 6 - holy instrument

vessels of temple = "holy vessels"

temple itself = "our holy & beaut. house"

Israelites = "a holy seed" Can y tell

why they were so called? See Gen 17: 1-11 as

proof th they were all dedicated to God.
~~so the text.~~

Now Can any of y tell when it was & how it was th y were made holy in this sense? —

e.g. & dedication of this meeting house =
y dedication in baptism. = Text.

But perhaps some of these little children would like to know whth their parents offer them up in baptism

for? why offer them up at all? & if
at all why in baptism?

II Why at all?

1. God told Abraham & all Jews
to do so & they did so.
2. I. b. k's parents did so with him.
3. I. b. tells parents to do so with
their children. "Suffer little child" &c
4. I own up all little children,
e.g. when y make anything - it is yours
& if y lent it to any one y w^d think
he ought to put y^r mark on it.

But II wh^t need of taking us out to
meeting & putting water on us &c
why not offer up at home?

1. Holy vessels # - e.g. & holy crown &
holiness to & "I" written on it.
e.g. suppose y^r father h^d given y a nice quilt
bible to use & y wished & then child to know th^t it
was his & also to make y^rself remember it too.
And perhaps some of y are ready
to ask wh^t good does it do?

1. I h^d promised great blessings. "I will be
a God to" - e.g. "I'll be a father to you."

2. It makes y^r parents feel very happy.

3. Facts. - ~~eng~~

Will these little children then remember
^{& will y^r remembrance to it is a very solemn thing &c.}
th^t they are given up to God? Only think
of it a mom^t! e. g. this vestry all full
of silver dollars - "holiness to t^r Lord" on
them - ~~but what are dollars to such~~

How much more sacred & solemn this offering
up of souls!

infer 1st Little children ought to give
them to G^d just as ^{soon as} they know enough
to do it. (For y^r parents h^{av}e given y^e away to G^d
& y^e ought to agree to it &c.)

'But I suppose some of you
would like to have me tell you
what it is to give y^r selves away to
God! - I'll tell y^e - it is - to give
him y^r hearts.

'But what is it to give G^d y^r heart.

~~It is not to think without fear~~

I'll try to tell you.

1st The little boy does not &c. who never thinks of Q or cares for him only when he is obliged to.

e.g. when sick

" — little brother dies.

" — thunder storm.

II sailor on 1 ocean — lampost loss —
prays — saved — curses.

2. The little boy does not &c. who sets more by anything than by Q.

e.g. a little boy th will be h' own way.

" — a little girl & her doll.

But what is it?

3^d It is to set more by Q & what he wants y to do than by ~~what~~ ~~yourself~~ anything else, or what is & same it is to love Q so as to
mind him & so as to be unwilling
not to mind him.

e.g. little child th gives up her own way.

to — suit — kill — swear

Now then as I said these little
childⁿ ought to give God the heart.

And it is a great deal more wicked
for you not to do it than for other
children &c. bec. y^e h^{av}e been given up to G.

e.g. "bracelets - earrings & rings - & tablets
all jewels of gold" - suppose some one
stole them. = Ex 35:22.

e.g. y^r father h^{ad} laid up some money
&c

e.g. Sabbath - wished to waste any time.

Now then will y^e do it?

(1) Think how y^r parents h^{av}e given
you up -

(2) how they pray for you

(3) Th^{at} it will all do y^e no good
unless &c

(4) Th^{at} y^e cannot be prepared to die
or to go to heaven unless you do
See Sarah Eames.

It would be nothing. With absolute
sufficiency to train up of children for
God — suppose you to consecrate
some time of property.



Ms. B. 9.1 (14)

Westerline & Jan. 4th 1853.

[9] 549 Hy. Lull.

Prep. 2 Lecture.

198 Hy Lull.

E. Boston Oct. 8. 1843 stormy day.

203 Hy S. M.

Luke 11.

Efficacious Prayer.

I Tim 2:8. I will .! the men
pray everywhere lifting up holy
hands without wrath & doubting.

It is obvious the Apostle
here inculcates the duty of prayer.

This is a subject on
wh there is much remaining
scepticism in every mind.

Various causes have
conduced to it. The great
prevailing cause, the wh gives
efficacy to every other is doubtless

& natural tendency of & human
mind to skepticism.
= our mate.

All christians therefore
need to ponder the subject
frequently - particularly the
part of it wh sets before them
& encourage^{to} to prayer.

With ^{this} object in view I
propose to make & present
remarks. No one is ignorant
or can be of & fact th the Bible
does speak of prayer th is officia-
- cious in securing & desired
blessings. Wh^t this prayer is has
been a topic of frequent dispute.
I design not to enter into

this in detail at t present time
Still

I would ~~however~~ make a few
remarks in regard to it.

~~that of prayer~~

2^d Prayer ^{to be efficacious} must be importunate

= see Luke 11: 5-8. 18: 2 = Mid.

Gen 32: 26 = Jacob. 28: 23-32 =

Abraham interceding for Sodom.

= nature of t case - real want is always
importunate - cant be denied!

3^d It must be offered with im-

-plicit confidence in God.

= see above = He th wavereth is

like a wave of the sea, driven

with the wind & tossed - let not

th man think th he sh receive

any thing of t Lord. = son & father.

4th With Humility, & a deep

sense of unworthiness & dependence

= son & father = beggar & benefactor

4th With ^{readiness} & design ^{to} what you
can to attain & desired

blessing - i.e. & sincerity of your con-
fidence & prayer must be verified by yr
obedience = recovery of sick = daily food.
= ~~just~~ ^{more} than ye make many

prayers I will not hear - yr
hands are full of blood."

= pray for good rulers & vote for bad ones.
= do for spread of gospel = do for abolition
= ~~do for purity of church~~ ~~do for~~
= Growth in grace = Recovery from backsliding
= Revival

~~prayer is a duty of every Christian~~
~~and every Christian should be a prayer~~
~~that any wife should become a prayer~~

But my principal
object at this time ^{is} ~~was~~ to
dwell on some of the en-
-couragements to prayer.
And here for sake of
greater definiteness let us

look at some of & encourage
to prayer for the specific
blessing of the H. Sp^t. &
1st Consider the promises which
God has made us.

= See Luke 11: 9-13 H. Sp^t.
= The Promise of Comfort John 15 & 16.
I John 5: 13-15

2. See how God has fulfilled
his promises in all ages.

= Elijah - "Elias was a man of
subject to like passions as we
are & he prayed earnestly that it
might not rain, & it rained
not on Earth by the space of
three years & six months. And
he prayed again & the heaven
gave rain & Earth brought forth
her fruit." James.

Abraham.

Pentecost.

Remark

1. See why ~~the~~ your prayers
are not
~~not answered~~ often answered?

It is simply this, that
~~your prayer season is~~

you do not pray. Wh^y call
prayers are no such thing. When did
God ever ~~disappoint~~ ^{disappoint} ~~real~~ ^{real} confidence
of his people? = See Ezra 8: 21-23, 31-

~~and for ^{but} the ^{scripture}~~
~~that the ^{are} ^{things} in~~
~~the ^{and} ^{Ezra} ^{8: 21-23} ^{7: 12}~~
~~respect to which ^{only} pray with~~
~~submitting to~~

= Grant th we are under a diff^r
dispensation &c. Indeed! &c.

Well grant it &c Ezra to no spe-

cific promise we have.

= Grant th there are some things in respect
to wh. we can only pray & wait ^{submittingly}
& divine will &c. — Not so in regard to 13th.
~~that it is for the good~~

~~There t div. will known - proved -~~
~~It is a mere assumption~~
If not enjoy? t infer? then is una-
~~voidable~~ - voidable &c.

= Indeed how seldom is it that
you really & truly expect an
answer? How many answers to
prayer can you reckon upon? ~~Can you~~
Could it be so if yr prayer were real?
= Child asking bread - Dan. 9:20, 21.
But you say th there are
times when you seem to pray
with the utmost confidence for
t misf. of t Spt. & yet are disap-
-pointed?

Very well, but perhaps yr
prayer is destitute of the other
qualities wh are essential to
effectual prayer.

It may be only a momentary
ebullition - utterly unlike th of
the unfortunate widow & t.

It may be offered with any such
design on y^r part to do what
you can to attain t^e blessing
prayed for. e. g. protection
from sickness.

Do - growth in grace.

Do - a return from backsliding

Do - the quickening of an
entire ch^h - or t^e salvation of
sinners. - see Paul.

Or some other defect - perhaps
some secret misgiving after
all. -

But you say Christians do
not pray much according to
this view. True - & our prayers
go no higher than our head.

Look into t bible & when do you
find an instance of prayer
offered in t manner & with the
sp^{ts} with wh most of our's are?
How very seldom brethren do
~~we~~ enter into t secret place
of t most High! &c

Broth. I appeal to your own
experience.

Here then let us pause,
& in reference to this partic-
ular matter, that answer-
~~We are entering upon a most~~
our race. It is t will of
God th we pray everywhere
lifting up holy hands &c.

And now we as individ^{ls}
& as a chh are entering upon
a most interesting period of our

existence. - 1 Communion - 1
year. Who can tell what & how
in store for us? &c

Many souls are
here of 2d labor - many
have come about this
in 1 week -

Done

人

2



Ms. B. 9. 1 (14) c103
Boston Pine St Jan 27. 1833. Evng.

System in the Matter of religious
charities

I Cor 16:1, 2

There are several things in
this text that deserve notice.

- 1st the proposed arrangement -
-ulian to 1 Corinth. = to 1 ch. of
Gal. 2. ² stated = first day of week
- 3^d manner = lay by h in stores
- 4th amount = as 1 Cor hath prom.

1 prominent idea is that
of System in the Matter of
religious charities.

In saying we do not
propose to lay out any definite

Plan - still it were easy to
do so. &c e.g. - state a plan.

If some such plan sh^d
be adopt^d by every chh it is
evident - For

1st it is the only way to bring
about a deep & abiding sense
of our oblig^d in reference to
the objects of benevolence.
(A principle it ought to give some th^g
Recogⁿ in a measure.)

2^d It would enable every one
to take a part in the work of
the world's conversion. (in a way
of giving & praying)

3^d Save much expense of
agents. (ed. B. & gen^l agencies)

4. It wd enable to raise more money with less trouble.

5. Raise in a way wh wd make the chh's keep pace with & various movements. &c

6. Do in a way th would the better prepare them for special efforts. - (have principle & impulse)
both

7th Do - in a way th accords with the true sp^t & principles of the gospel.

8. th Do - in a way th wd cause our example to preach most effectually to sinners - (now they look on & say nothing but wait)

9th Do - in a way th wd furnish

fewer occasions for self-deceptⁿ

10th It is the only way by which
great obj^t of the world's conversion
can be accomp^d

(So of any great obj^t - Catholics
& acts by system - A.B. do - why
not carry it through.)

Objⁿ too poor. (evangelist - Anti-
-taxian Ch. Eastern do - Anti-log-
-swells Ch. struck off.)

Obj. Charity begins at home
precept not in bible - don't end
at home - who is yr neighbor?

Obj. Heavens sincere - no need
of all this ado.

Suppose I plea of sincerity
made in heaven, w^d it h^d prevailed
with G. to keep h^e fr^m h^e demand of redemption?
?

Pine St Church 12th 1833. Ms. B. 9. 1 (14) 111

E. Boston Vestry June 3rd Jan. 23. 1843.

The benevolence of Christ.

I Cor. 11:24 —
Myth

~~John~~ 20:28. Even as + Son of Man
came not to be ministered unto

Christ holds various relations
to us. High priest - Intercessor -

King - Teacher - Exemplar.
Remember in nat. + character.

As our Exemplar he exhibits
various traits of char. for our
imitation - in some things inimi-
-table - in other not - these are
always transcrib'd in a greater
or less degree by every real
Christian - transformed - receive of

of his fulness— put on C—

it will then be admitt^d
by all (1) th^t C. was a perfect pattern
of piety & (2) th^t & more like him
he better is our predecessor of
piety.

Now there is one trait
of his char. which lies at the
foundation of all the rest, but
which is too often overlooked, or
but partially understood— viz.
his benevolence, & ^{disinterested good will.} to view in
+ text. —

We shall get a more
 vivid impression of this if we
 dwell a few moments on some
 particulars respecting it. &
 1st Ch's benevolence had no
 selfishness in it.

Orgins. selfishness (& benevolence)
Ch's none of this - no self-seeking

(a) Its aim was ^{his own advantage} not self-aggrandizement
in any form - ^{his own advantage} honor or happiness
- at the expense of others.

For joy set before him his
cross - so Christians - see context.

But 2^d Its end & aim were the good
of others. It was glory to God -
goodwill to men.

(a) It sought the good in feeling.

In heavⁿ. His eye pitied - on earth also.

(b) - the good in choice

(c) - the good ~~goodwill~~ in action.

It laid itself out actively for their
good. "came not to be ministered to" - "to
seek save" - "His arm brought salvation"

(D) It sought their good at the Expense
of in convenience & self sacrifice to
itself ~~larger inconvenience~~
~~It found its happiness in it~~
~~It began, cost~~
& ended in self denial &c

(E) It lost sight of itself in its object

Not to do mine own will & comfort, con-
venience life not to be weighed against it. The
good shepherd giveth his life for to give life a
ransom

Such then was the benevolence
of C. & such, in kind, is all true
benevolence & of course religion.

In view of this trait of C's
character Example & I remark

1st Religion does not consist
altogether in emotion objects &
appropriate feelings — relations & conduct.

Not 2^d in ~~secret~~ duties.

2. Religion whose end is its own enjoy-
-ment is only religious selfishness.

~~substituted for the true Christian~~
~~grace for the selfish interest~~

3. Much is passed for religion
is mere selfishness. This is a

point the christ's generally do not
Two classes - doubting - &
seem to understand ~~that they~~
self-confident - spend all on selves -
~~look at it. What is it that is to be~~
Obelie Evangelist -
to.

Now then let us apply it to some
supposed cases of Christian experience.

e.g.s (1) a father's duty to his family.

~~to his children~~

(2) a minister agitating & questioning
whether he sh not quit preaching
& enter upon some other employ^{ment}

(3) a rich chh member in an over-
-grown chh agitating & questioning of

his leaving the
(4) - Member of chh. in city

(4) Members of other Chhs. whether to unite with
this - enjoy - not all right - Whiston & Harmon.

(5) persons agitating & questioning
whether to attend a given social
meeting. Clapp.

(6) Ditto, whether to take hold of
Sabb. school or Bib. classes with
as pupils or teachers.

(7) - Crossing ferry Sunday for pleasure of
a diff. meeting &c

(8) the Excuses which are often
urged for exemption from a
given duty - such as, others
better qualified; had rather hear &c

The difficulty is the Christians
outlook & true nature of religion
the more you give & more you have.
There is the scattereth &c.

~~But that party who is like 6ⁱ
in the particular now mentioned
is a truly pious, ^{will stand & test for} ~~and~~ save the
world.~~

4
6. The same true in relation to
a congregation.

4. Examine yourselves then
as you come around the table
which is a standing memorial
written in blood - of this trait in
6's chair.

5. See wh^y you must do to become
Christ's - become really benevolent.

1847. L. L. L.

Wm. Wm. Wm.

Address to Colored Females, Boston.

Apology. Pleasure. Objects of society. Propose to dwell particularly on t^{he} subj^t of intellectual & moral improvement; for this secured & everything else desirable is secured. Pref^{er} my remarks. by Prov. 3:13-18. comment - infer

1. Valuable in itself. 2. Valuable in its conseq^s. All this y^e admit & realize as t^{he} form^s of y^r society proves. It is however well at t^{he} outset to count t^{he} cost. I. propose to consider at this time

I. Some of the obstacles in t^{he} way of y^r improvement

1. Prejudice of color.

2. Low expectations on t^{he} part of t^{he} whites, begetting similar expectations in you.

3. Deficiency in t^{he} means &c

4. Deficiency in t^{he} motives &c.

5. Low expectations yourselves. seem to h^{ave} taken for granted

II. Encouragements. ^{th^y must be degraded}

1. The obstacles can all be surmounted.

2. They can be turned to your advantage.

(1) prejudice won over to t^{he} other extreme - so of others.

(2) (3) &c. If with so little motive, so deficient means &c!

(4) e.g. man succeeded in business beyond his expectancy.

3. When this done, former neglect will inspire double effort on t^{he} part of t^{he} whites in your behalf.

e.g. waters dammed up

III. Ways.

1. The education of your children, by means of day & Sabbath Schools & family instruction.

2. Your own direct education, (1) by similar means, & (2) by Lyceums, libraries &c.

3. Exercising an abiding faith in G in respect to the future prospects of your race & thus cultivating large expectations in respect to the condition & prospects of your children

4. Keeping y^r eye constantly upon t motives th urge you on to such improv^t.

You h not it is true, just now, a certain class of motives but y^r h higher & better ones. Your situation peculiar & full of responsibility.

1. The welfare of your whole race is, in an important sense committed to you. you can do almost every thing for them by y^r ex^{amp}le.

e. g. Phillis Wheatley. Miss Paul.

2. You are most favorably situated to make y^r ex^{amp}le felt. the eyes of t nation are upon you.

W^d y. then break down an ungodly prejudice?

W^d y. rebut t slanders th are so gratuitously heaped on you?

W^d y. reach t conscience of t slave holder &c?

W^d y reach out a helping hand to y^r suffering brethren?

Then go on - in t sp^t of t gospel, not returning railing for railing - not imitating t policies of Whites but &c.

Ms. B. 9. 1. 24

I Object - emancipation of slave - enfranchisement of free.

II Principles. 1. Slaveholding - This is not parental relation - nor relation of master & hired servant or apprentice - nor th. of guardian & ward - nor t simple act of holding men = Sheriff - & t reason is th t control claimed is not assumed without consent, but is originated & sanctioned by Comp^t authority.

But slaveholding is holding men as property

This is in all cases wicked - wickedness of the highest kind - in principle t same with t Slave trade.

Is t Trade cruel - sunder ties - its victims many? & This is a sin wth no circ^s can excuse or change to right. And hence

1. The plea of entail - i.e. th it has come to be sanct^d by law is invalid = licence system - slave trade

2. the plea th t slave is happy & content also = false as it is t happ^{ness} of an ignorance for wh. t master is responsible.

3. The plea of kind treatment = absurd - plucking out heart & binding up finger.

But wh^t shall t slaveholder do? This brings up 2. to our Doctrine of Reform - simple - total abstinence - let it alone now, on t spot - repent - Immediate Emancipation - But hark! That rich sinner th he amass a fortune by fraud, or rather inherited it from his father = Godman case - wh^t sh^d I do?

Explain. (1) individual - not adrift &c
(2) Community - laws - mechanics &c

And as no circ^s can be an excuse for t sin so none can excuse from the duty & ∴

1. The plea public sentiment wont bear it is not valid = private interest wont - the individ^l th urge it are thine^s this sentiment.

2. Laws forbid it = Entirely - Missionaries in Georgia

3. Slaves not prepared = ∴ prepare at once & at first step, Emancipation - suppose this done through

A state in wh. t slave has no legal interest (now) for person, property, honor, children, person

a whole state & see wh^t intensity of effort to instant it would inspire.

4. The plea of danger = a bugbear - the feeling of colored people towards abolitionists & the contrab.

III Measures. Object is emancipation - how?

1. Not by violence, or by encouraging it in others, so far as it we discourage it & are it only class of men we can do it effectually.

2. Not by expatriation. True, we are told th^t this is the old mode of abolition, Mon^y &c
(a) a great help to t^e Miss. enterprise, Pilgrimage &c. - but the grand idea th^t lies at t^e bottom of all such schemes - viz th^t t^e col^d man cannot be elevated here & c^t - we reject it tot^o as a libel on human nature, on t^e gospel & on God - if true t^e hope of t^e world is gone.

3. Not by making it a political matter - this throws on us by opponents, but falsely & with an ill grace - see the Constitution = slave trade - licence system.

But 4. By a radical revolution of public sentiment. True, all say Slavery is wrong - so intemp^t - so Christ^y - th^t belief abstract not real & need reform.

This to be effect by "light & love" - tracts, pamphlets, agents, \$20,000 this year - total abstinence !!! Your brother let him alone !!! until it becomes disgraceful = Brandy & Water.

This sentiment will work out a way for itself - "a will a way" - It will lead (1) to a righting of the individuals & practice.

(2) a righting of the Ch^h. = Quakers &c - intemp^t.

(3) a righting of the community, its laws - General & State governments.

IV. Object? & Why begin at t^e North? - Territories - intemp^t.

2. But why attack t^e Colonization Society? There is the attack 11th An Rep^t - 4th Rep. vol 7, p 104. - But chiefly bec. of t^e idea above, not only a libel - t^e creation of interest & prejudice & (see Sedgwick's most disastrous in its results. - "t^e only star of hope to t^e colored man" - It is t^e very public sentiment th^t stands bet. us & our object.

[May 1835]

Prayer

Notes at the MeetingOf the
American Union

Dr. Con. - no report \$2,000 for
 agent for 2 or 3 years - diff to find a genl
 agent - Exhorts to its friends & plans
 put a few weeks - copied in 17 hours
 Papers - 60,000 copies - its principles &
 spirit pointed to just principles
 and energies in Boston & Salem - a large
 portion of the Com.
 measures for Am^s in West of this state
 calls for immediate action - show the
 something ought to be immediately done -
 no intent to wage war on any
 other assⁿ - rather wish to be united
 as coordinate & cooperate
 & diffⁿ of informⁿ in free states in
 north
 but another & greater object is to
 obtain informⁿ in regard to the many
 in 10th.

Worcester - I in disputation
of the spirit & final termination
of Slavery in this land. There I was
can't say w. I & G. but a
lamp - experience - I & G. - is
is a light & now with light - must
go back to ancient times, not take
to come to the present - it is certain
the Slavery exists shortly after
- Joseph sold - Abraham - Israelites
in Egypt - Jews in Babel - among
to fact the Slavery of every form
away among Jews - but in the time of
of the Sl. in the Roman Empire & yet
never preached against Slavery -
modelled no more the w. & tyrannical
of the Roman Empire - but the
Slaves obey & yet inculcate principle

which I soon swept it away. request
 that other negro slaves, for
 sold by the Portuguese - when - 1789
 perfect up to perfect madness, when
 At the time brot for his motion to abo-
 - in the trade since the G. B. gone for
 in the name of a most noble philan-
 & seemed to find abo- of the trade -
 Now look at the system of slavery & see
 the progress of it - Canville Sharpe
 decision - noble part of the slaves
 cannot bear - but I now tell you
 time - S. A. abolished in all S. Am
 & up to Brazil & time just at hand
 when we shall stand out before the world
 as slave holders & now can we with state
 this more in the face of Christendom
 - but at home - Causes of
 operation for it abo- Friends - I work
 most nobly since - Penn. Ab. - Mass
 N. Y. N. J. Del. Mary^{land} Kent^{ucky} - Virg^{inia} - Orono
 the rubicon - it is perfect obvious the time
 is in the revolution day

been going south - free slave
No labor been comp'ty w slave & de
hence it is - & also more at
who are opposed to it continues -
Louisiana & Georgia a great change
taken place in views of slaveholders
Christ begun work a mighty change
in sent. at the south - the will
of us at the south to engage in plans
of instruction

know the our south brethren think
it hard that we should discuss it - but since
we cannot help it, the whole public
are awake, if declare disunion,
such secede & not wish, with the slave
of death in itself is a physical impedi-
ment to it so continue

no fears as to the fact of its term -
if any fears it is as to the man of its
termination - polit. men at the south -

Neathen Mythology - slave holding system

Kent's This mon. words are request
e & second & accomplish it wth remainder in regard
to state of things in Kent - more favor than
any other state except perhaps Ill.
In 1st place politics in Kent is far
clearer than the sla. war

for several years & quest. wth him brot.
into & legist to call a conventⁿ last winter
also & Senate equally divided & lost wth 1
vote & in & lower house by a vote of 17
don't know whether to launch - Marshall
remarked th^t & large slaveholders wth h^e
saw & in & mean time open eyes
several causes - 1 convinced th^t

slavery as a syst^m is a sin. 2 unprof-
itable - can't compete - & we must rely
very much on oreary & impressⁿ th^t sl as
a syst^m is unprofitable - land men
See system good - land covg into & hand is
of a few, & is diminishing in proportion to
& blacks - Gennessee - probably a conv^{nt}

been gone
Labor be

William - did not expect till this morning
to off 1 resolution - D & readiness to promise
he or his friend w offer a resolution -

Resolution H 1 hopes of 1 friend of the
ful abolition ^{of slavery} depend under the guidance of
Almy Fox, upon securing 1 consent of slave
holders ^{proposed by} to the humane & ch
- than feelings -

Comp. resolute - slavery is coming to an end
- abolition forms of slavery ^{in the time of b.}
a he to did not expect ^{corbourn} no friend
Boulton & others
rely of b is the wh fool's delir' to b Capt R
But who is party cont. by 1 res. co
this, the our act. shd be such as to
seem 2 consent - you take the lead of
whenever it is 2 case there will be
no impediment
& how this done? - not by accosting
them w of brok epithets

case the - so many words mean still
Thus, follows, & I might exhaust both
you, & happy to find I report concerning
- to prove of this resort - & I say:
couple days - peace with all - none with
are taken - no quarrel w/ bot - none with
of Antislavery. we are ourselves in Sl. in any
themselves & word we ought to be - peaceful
ch - in our appeal to South men as men
who are not to be dealt to, but won
by reason & not efforts of threats

6. Abolition - not wise for purpose of
making exp. remarks
Resort - It is consid. & quest. of slavery our
Court is to be consid. not only as ^{justice} ~~justice~~
to - sin but ^{involved} in diff. - This I cause
of diff. of opinion - wish to say distinctly
what he means by sin - e.g. Mason
work - wages - law sustains him in it. Is it
right or wrong to receive it? Depends on
circumstances, some cases he might - but the

fact that he has paid somebody else for the
claim will not make it right - if there are ^{any}
any quakers or circle who consider it unjust
disposition & this as true in Boston
as Boston - spoken twice as long
as he meant to - didn't expect to speak
when he came in to room.

Can make I master not only the
owner but in some sense I master
these we mix - so far as slave, & relation
is sinful, never was, can, or will be right
but this not all, they make the master
& so far this is sin, or sinful - help
no one will think meant to illustrate
fully - didn't expect I not prepared

Will rise to second - Union form
for purpose of relieving these diff. - grow
into a polit. of a nat.
2. don't know I diff. as they lie in I mind
of slaveholders, I see here many and
then diff. to know how to ply them

along with as little medicine

My eyes are much better
pain in my side yet, but
it—

I shall go to 67
you there if convenient—

I should you may keep it
by Father—

Hope
you good night & rest

Little E. is well— I,

My dear Husband,

to be as well as I have
(Providence permitting) on the
stage if I can get a pass
not able to go - but I
this morning without bed
pain at any time I mean
me to ride when it is ple.
and approves of my going

I flat out & die -
Slavery - slaveholding, to be more definite
is sin - & every thing that is sin can be
abandoned in an instant. If any
man will demonstrate this or that
can't be about this it can't be. Can't
no can't about sin - the much of E. theology
Daniel - ^{carried out} want the Church to break his heart
with

one word more on consid - I believe
there is in the heart of the W. S. S. is a noble
feeling - so Col. A. H. & I are linked together
- a member of the Pres. Chh & come into Congⁿ
Bapt - Epis -

Now come to the resolute - want to
check & break in love - for there is a sentence
It was severely criticized - num dealer, a
murderer - John - hard names -

Spirit of abolition
don't feel the slavery is going down - intent
that principle the is work, & I see it along
its grasp - burst -

infidel - got his conscience - the
Apostle don't do so, they knock a man
down - I charge them with it
drunkard - slaveholder - the volun-
tary of love & how it will turn, but
if you get angry,

Give up that sin, but you are
opposed to coloⁿ - give up sin
Take care of slave -

Sinⁿ - Electⁿ - Presby - give up
sin - grand object is take too many
things with them -

1 whole must be aiming to bring the
slaveholders to right feeling

Class of motives to be urged

1. South must alter their doctrine - drink
but with motive? 1 motives of gospel, not
calculⁿ of doll^r & cents.

Prayer for slave, slaveholders & us
North participators. Other means must go
along with it - only afraid of one thing that
we should have a bible spirit in our

Wrentham May 21. 1835-

Thursday Evg-

just to say, that if I continue
today I shall go to Boston
by Stage - I shall take ^{the} morning
I will write you if I am
I shall be - Dr. Bugher called
out for - said if I had a cert
on a blister - but he wants
t - thinks it will do me good -
Concord - He wants me to get

as possible —
of the day — I have some
I hope a journey will remove

Shepard's & shall hope to find

have purchased Edward's hat
I'll next week & send them
say

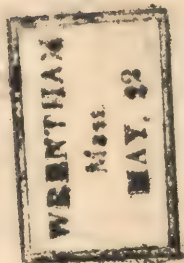
see you soon I will bid
I am somewhat fatigued
our affectionate Papa

Charlotte

Wm
wants to go & find Papa.

abol. more^{ly}, Legislators, politicians
cant do it.

Rev.



[15] Peace

(11) Discussion in the
Gen. Ass. of Mass.
June 25. 1835
Shrimley

Temperance

Winslow — ^{expresses on general principle}
^{but must look out}

Boies — on a stream ^{the} will
carry us where we shall
not like to find ourselves

Bennet ^{the} host facto law.

Lincoln — am in favor of this — on
the current — glad of it —
Whistler? — where & last sin
is exposed & forgiven — glad
& content of ^{the} ~~truth~~ ^{hotiness} — hope it will
go on

the host facto law — as slavery —
no — bring old law to light — as
old as law of Jehovah — not
support facts — & law of J. C. — the
man is christⁿ he is ready to
do every ^{man} duty & to man
the truth — the a given thing —

Ms. B. 9. 1. 1 (14)

As I the 12. proposes I may for
the record

all these men will surely
tooth man & the 12. will
come out it will be a time
to do them away.

Allen, Thomsby - in favor -
am surprised to see a body like
this there to be any hesitation

It is so the we are legally & there
is no business to legislate -
I expect of our writing & our feeling
& we are bound to do so of
a body to present laugh in
sleeve to this great hall in
this body. Will not be given hot
by clean & bold state. Now if
any winning impulse takes course
in there is time - a sketching
on this duty - must be told, wisely

Brighton Randolph - had diff^{er} as m
yesterday but removed now fine more
he can say now, Amen & Hail
Amen to the brethren - & Hail

Dr Snell, read resolutions
~~last year~~ 1833 - & 1834 - 3
the ship the wine passed.

J. Fisk, suggested to his mind
1 point of danger is this, the one
may say all about 1 sin we will
with resp^t to 1 sin & 1 thing, but
we stop just there & don't say
th they sh^d be dealt with, they
(retailers &c) will be satisfied.

Voices - that Fisk bro^t out 1 poi
- does feel th he ought to say
they were as ready to & ultim
as the other brethren - they were
to do all the providence w^d adms

as much anti-Slavery as they see.
moved a resolution to a com^{tee} of
five.

Chairman, opposed to recom^{mit} - reso-
tion as it is sent him

Sumner of New York, hoped wth the
recom^{mit} - house divid^d & resolved
pass by a bare majority - because
the club requires it so it can be
a harmonious expression.

Mr Allen - anxious for unanimity
but if we come to the only lose time
again nothing + if we make a
change we lose whole - resolved
the not pass^d by com^{tee} was prop^d
by careful & wise men.

Mr Malley - numerous & mighty obj^{ts}
to be done w^d prefer no action to any
th^{at} we reduce it - an astonished
to hear anything he looks like fear
on this subject, when having act

conventions be doing substan-
tially the same

Mr Ide - in favor of resolt
as they stand - (on request of com)
opposed to Com. on the ground
He w^d notice objections

1. It is legislation - no - is sug-
ging to elicit an opinion of our view
2. If pass this it soon be called
pass res. agt all prominent sins
& wht if it is so? Wht then? Any
harm in it they study? No. but the
ground of oppositⁿ is other thing than
Holmes - question is on com.
remark ~~to~~ as there were looked
on, the committals are whole
figure men -

(twice, but permitted to speak)
Boes - perhaps in my remarks
shown an earnestness of it I do
not feel ^{at all} but to principle that I

L. C. Contend^d forth is th^t it is not
expedient for this body to pass res.
specify'g Particular sins.

Robbins - has been clearly stated
one further step - have passed
on to abstract - now have to pass
on wh^t we consid^r duty of chhⁿ
- a diff. th^g - always passed in
such bodies in respect to abstract
principles but when we come
to pass resolutⁿ reg^d actⁿ th^{is}
a delicate subject - if chhⁿ's
come out in off^{ice} bod^y - gave
my vote against in Part. Ass.
& had Dr. Ed^l be a pastor
up to present time, questⁿ wheth^r
he w^old bro^ug^{ht} forward such a
resⁿ - Pastors h^{ad} diff^y -

Wanam^{er} - spoke twice - down

Allen moved & quest be taken
by yeas & nays - Carried

Dom. Field - regretted that he had not
passed nor read at copy of
the discussion - supersede the
need of them -

Boies - hoped that if we passed the
second by yeas & nays, we should
take the yeas & nays on the
first (not in order) made the motion
for fear that an impression would
go abroad that we were not up to
the first.

Robbins - already stated that
the same that it will be very
unpleasant that the note be passed or lost
by small majority & is moved an
indifference.

Dr. Fay - hoped not worst - for

is not this ^Q inapt. selfully
then dismissed in this sunny way
& I look to it being to come here
taken at home & conf. - I fear
it will be a retrograde effect. ~~Am~~
~~and~~ same result or same -
other bodies, in this year ago -
yet here this ass. of other mind
throw it out! & what!!

Allen - in if possible much to
throw out first.

Herrick - opposed here, this is
a prot. quest. & to chh's wisdom
know, will grow this body with
to chh's, pursue - am chh. can
- sciences are right, but they
want strength. If by ist. I
oppose it, chh's not say it
as such, but we receive it
gratefully

L. Fish, moved & seconded^d for
vote for year & days.

Withington - hoped not prevail

Bones - hoped it wd —

Carried

2^d Resolⁿ — passed 23 to 10

3^d Resolⁿ passed —

Not come to make 4th July Speech.

- Platan - bond - hypocrisite - Nat^l - God.

Embarr. in selection of topic - general - in brief, expl^t of obj^t, principles & measures.

Importance of question to nation & world - Pros- perity - Honor - Influence, Jefferson's view of Revol- utionary struggle - identical with triumph of liberty, democracy thro. t world.

Explanation - Object? - Im. Emancipation
But wh^t is Im. Emancipation? - Ans. involves an answer to question, wh^t is slavery?

1. Not parental relation - or master & servant - or Guardian - or Officer -

2. Holding man as property - Louis. Code. &c.

- (1) Property.
- (2) Person.
- (3) Character.
- (4) Social Rights.
- (5) Life.
- (6) Mind.

{ Im. Emⁿ is t opposite &c. is
(1) Not turning loose.
(2) Not investing with all civil priv.
(3) Not Robbing planter of property.
(4) Not taking away his laborers.
(5) Not making them left off to prop^r

Or more particularly - (1) Individual - (2) State - vagrants - Poor -

3. Why t term immediate? (1) True doctrine
(2) Precise thing, aband^t of Cops; kind of Emancipation

4. How effect object? (1) Not by violence &c.

(2) Not by removal - Cant - No occasion, cant spare, better than any substitute, Dangerous, Prejudice.

(3) Not by any system of Gradualism - forms not really - dangerous -

(4) Not by compensation - justice - dangerous.

(5) Not by unconstitutional pol. action.

(6) But by proclamation of truth - pulpit, press
- lyceum - lecture -

Obj. 1. What effect by all yr efforts? (1) Wash our
hands in innocence - (2) Drive out & remove
of slavery from our midst - (3) Make slaveholding
like slave trading a forfeiture of char. in t case of
those who go out from us - (4) To say no effect
on South is a libel on gosp. & South - (5) Facts
- explⁿ present aspect - New issue -

Obj. 2. Reud & Union - Drift of t objⁿ goes
whole length of perpet. slavery - Objⁿ go that? - th t
Union to be weigh in t balance w. bond. & 16?
Carry it out - Design of all good gov^t -

But wh^t reud it? - Actual abolition?
Discussion? - This if anything - But Who? - Why?
- & for what? - If now, always?

(1) The threat is state &c - Stereotype - Randolph -
Tariff - Last session Cong^s - My elopement & t
mountain -

(2) How, & will they gain their object? - must base
th^r proceeding on something - th some un-
constitu^t act of gov^t - Discussⁿ? Petitiⁿ?

Will they seize hold of some pretext? - Diff^t
grounds on wh. Mr Duff^r put it -

And if do, how proceed? - suggest - recom^d
in papers &c - convention held - look results
in face, northern protection, runaways,
foreign invasion, domestic violence.

(3) Admit worst, better perish in struggle for t
right than wrong - Suppose go on till St Domingo
Scenes come, North stand that? - Endg^g of God -
- Nay slavery a discord^t element, - house divided -

Rom 14:7, 8. None of us liveth to himself, & no man dieth to himself.

Expected Garrison - Invited to come & stir you up - pleasure - Not my design in doing so to flatter - or appeal to yr selfishness - but urge upon you yr obligⁿ as immortal & acct^d beings - particularly duty of text -
Living not to y^r selves but to God.

I. Explain - 1. Opposite of living to one's self - Wh^t. this?

= Whole man intent on pleasing &c himself.

2. Supposes entire man intent on pleasing God &c.

= Man acting t agent - "know ye not to whom ye yield &c serv^t to obey &c." - Such consecration of the entire man includes, all the talents &c & man - time, property, influence, employ^t, body & mind &c.

(1) Body & mind - given - energies to be developed &c for, used, & made most of in his service.
- Clarkson - Willbur force - Toussaint - Fourier &c.

2. Employment - chosen - changed - pursued &c.

II. Obligation - God's of right - On principle of gratitude to a benefactor - Tolden at war with nature itself -

This, of course, being piety, leads to all the fruits of piety - Wh^t. these? Gal. 5:22 - Phil 4:8.

1. Temperance & purity - "body's temple of H. Ghost"
- Contribution on morrow.

2. Intellectual & moral culture - Phys^{ic} - Some regard this of no import^t, bookmen, war glory & thin ignor^t.
- Refⁿ - talent in n^o skin - trait body so - slave at Charleston - knowledge is power.

(2) Obl^y - do no good, so much prejudice, besides all effort thus far only made matters worse, for us, slave

Reply = The object is purely selfish & stock only at times.

= It is a suggestion of the devil, come it from your own heart or somebody else - always bears so, see. Throat - exp 21:4-6A - Jeremiah 4:1-3 - Should always meet with a "get behind me Satan".

= See what doing in other places - Philadelphia, Rochester, Cincinnati, Ohio, New York, New York, Troy, Toronto,

= And now say you all this, only make matters worse? (1) Natural result if so - Pharaoh -

= (2) Facts - Prejudice? = Toronto = Abolition; schools in N.Y., Oberlin, Oneida, Ohio, Canada &c = Com? at large?; Colonization; Who dare teach now the prejudice invincible &c? - Condition of Slaves? - protectors for fugitives; legal decisions in Mass &c &c; slaves emancipated; severe laws;

= This the only way in which we can destroy Slavery & prejudice - every other liable to same & worse evils = e.g. - fighting for it.

What then shall be done? 1. We hold on helping &c

2. You hold on helping &c - In doing so

1. Don't expect omnipotence in us.

2. Don't expect perfection in us.

3. Don't expect anything of anybody per favor.

4. Don't expect attainment of standing, respect &c in society by any royal road.

5. Don't expect it without persevering effort.

6. Keep eye open on responsibility the rests on you - self - people -

Jer 21:11, 12; & 22:1-5. Execute judg^t &c. Ms. B. 9.1 (24)

In these passages there are three things th demand attention—

- I. The persons addressed — 1. Not God himself.
2. Not t individual oppressor; "out of t hand of t oppressor" = "rid them out of t hand of t wicked".
3. But t govt; context, "king of Judah"; t acting sovereignty, the executive.

II. The duty enjoined, viz to deliver the spoiled, out of the hand of the oppressor. — In respect to it remarks,

1. It is, in t nature of things, right th they should be delivered by some power = Winslow's case of t orphan girl = Jews in Damascus = Cinques & his companions.

2. The duty of delivering them (by ~~the power of t civil sovereignty~~ ^{the power of t civil sovereignty} is ~~enjoined~~ ^{enjoined} in t bible = 2 Chron 19:5-7 — Ps 82:1-4 — "Seke judg-ment, relieve t opp^r. judge t hatthless, plead for t widow" — Is 56:1, 2, "thus scathe t Lord keep judg^t & do justice. Blessed is t man th doeth this" — Is 58:6 "do not this & fast, loose t bands of wickedness &c. Ezek. 44:9, Let it suffice y O Princes of Israel; remove violence & spoil, & execute judg^t & justice, take away your exactions from my people, saith t Lord."

3. From t context, as well as t nature of case, it is manifest; th t power invoked in these cases is that of civil govt.

III. The consequences of discharging or not discharging it. — "lest my fury go out like fire" — "kings sitting upon t throne" — "desolation"

1. Throughout t bible its discharge is matter of special divine approbation & has promise of richest blessings, & its neglect is t subject of special disapprobation & threatened with t severest tokens of t divine displeasure.

Prov. 21:3 "To do justice & judg^t is more acceptable to t Lord than sacrifice" — "I will have mercy & not sacrifice" — "Did not thy father eat & drink & do justice; & then was it well with him. He judg'd t cause of t poor & needy; then was it well with him. Was not this to know me saith t Lord?"

Ezek 33:22, 23, 24, 25 = Isaiah 58:1-14 — Isaiah 1:10-20.

2. It is t indispensable condition to t continued & healthy existence of socy. — ~~through t right, as saith &c.~~ ^{through t right, as saith &c.} — ~~the throne established &c.~~ ^{the throne established &c.}

3. Good providence has ever been in keeping with his word.

— Egypt — Babylon — Tyre &c. Ezek. 28:11-19 & 27:13

IV. Remarks 2. Civil gov^t. clothed with authority & power to
execute judg^t. is of divine authority - a divine institution.
 - Text enjoins a duty; wh^t? Not to abjure gov^t. nor do you find
 such an injunction in t^e bible. So far from it good rulers are prom-
 ised as t^e richest of G^d's earthly gifts; Prov 29:2 "When t^e right are
 in authority t^e people rejoice." - Shaba, I Kings 10: 9; - Is 49: 23,
 "Kings thy nursing fathers &c - Officers peace" - "Exactors right^s"
 "Pray for rulers &c" - But t^e duty is to execute & this suppose t^e cor-
 responding right; often asked for a script^r warrant; suppose
 none in terms wh^t then = Inalienable rights = mor. agency =
 so in this case, duty & right correlative.

1. The great end of civil gov^t. is t^e estab. of justice &c =
the divine - is designed to be G^d's gov^t. in miniature.
 (3 = 7 below)

3. Good gov^t. is a blessing to be thankful for & bad better
than none - its abuses in its worst form not equal to those
of moral agency, or the bible, or to do both &c.

4. A duty to pray for good rulers - "just ruling in t^e fear
of God" - "execute" - "a praise" & "a terror."

5. A duty to do our utmost to make such rulers - "Take
ye wise men & understandings, & known in all y^e tribes & I
will make them rulers over you" - "Judges & Officers sh^d
thou make them in all thy gates wh^t t^e L^d thy G^d giveth thee
& they sh^d rule t^e people with just judg^t."

6. The benefits of good gov^t. are t^e common birthright of all
& enjoying them ourselves we are bound to our utmost
to extend them to all - Indian - Negro - Responsibility
rests with t^e ruler first & last with t^e people he represents,
& each in t^e election is to act as he w^d if he were t^e elected.

7. Sovereignty resides, but does not originate with the
people.

8. Understand God's dealings with this nation for the
last few years, & wh^t awaits us if we do not retrace our
steps. Wh^t have we done?

(1) From t^e hoping to doubt t^e benefits & pecuniary advantages of gov^t. by a over-
 -sight of its fundamental principles, & so elevated t^e subordinate above
 t^e chief end of gov^t. - gain for godliness - riches for righteousness
 peace for principle -

(2) As a necessary result of this original & actual sin of t^e people, civil
 gov^t. with all its honors & emoluments & influence of office & administration
 has been but a premium on public vice &c.

(3) These things seem said God's dealings with us easily understood - The very
 methods we have taken to promote our peace, prosperity & wealth, God has made
 t^e means of our ruin, adversity, & ruin = late, reversed as illustration
 of t^e whole.

In these passages, three things th^e demand attention—

I. The duty enjoined—viz to deliver & spoiled out of th^e hand of t^e oppressor—And here worthy of remark—

1. Is it a right, in t^e nat. of things, th^e they sh^d be delivered by somebody = Jews in Damascus = Men in Algiers = Do. Mexico = Cinquez & his comp^s.

2. To deliver them is a duty everywhere enjoined in bible. "Sub-
jugat^e relieve t^e opp^r, judg^t & fatherless &c."—Isa 6:1, 2, "Thus saith t^e Lord,
keep judg^t & do just^e. Blessed is t^e man th^e doeth th^es."—Is. 58:6 "Is
not th^es t^e fast to loose t^e bands of quick &c."—II Chron 19:5-7, Ps 82:1-4.

II. The consequences of discharging or not—"lest my fury
go forth like fire &c." ~~discharge~~ ^{discharge}—And

1. Remark, throughout t^e bible, its discharge always spoken
of as matter of special divine approbation & as having prom-
ise of special div. favor, & its neglect vice versa = "Do. 21:3
"To do justice & judg^t is more accept to t^e Lord than sacrifice"—"I
will be mercy & not sacrifice"—"Did not thy father eat & drink & do
justice; & then it was well with him: He judg^d t^e cause of poor & needy,
then was it well wth him; Was not th^es to know me saith t^e Lord?" = See
also Isa 58:1-14 & Isa. 1:10-20.

III. On whom was this duty enjoined in t^e text? Who wast
party addressed? — 1. Not God him-self—

2. Not t^e ind. oppressor—"out of t^e hand &c."—"rid them out of t^e
hand of t^e wicked?"—It was i.

3. The Gov^t—the acting sovereignty or executive for t^e time—See
context—"king of Judah"—Nay—

4. It is made here as elsewhere t^e absolute & indispens. condition
of t^e continu^d & healthy existence of t^e sovereignty itself = "kings sitting",
— "devotion"—"right^s & alt^e &c."—"the throne is established &c."—And

5. God's providence has verified his word—Egypt—Babylon
—Tyre; Exek 28:11-19 & 27:13—~~Spain~~—Spain—England, West
& East Indies & at home.

IV. Remarks. 1. The great end of civil gov^t is t^e establish^t
of public justice—Same with th^e of t^e divine—t^e divine in min-
-ist^rature—Its theory is simply th^e of arbitration with authority to
enforce its decisions.

2. Civil gov^t clothed with authority & power to do this is of
divine appointment & authority—a divine institution—The text
enjoins a duty—Wh^o?—Not to abuse gov^t—Not to abdicate authority
but to exercise it, to execute & suppose & invest with t^e corresponding
right—Often asked for script. warrant; Suppose you

Math 6: 16-18. Lech 7: — 1844

Isaiah 58: — Fast Day.

These, as well as t occasion, suggest t subject of fasting as t subj^t of our pres^t meditation.

Two kinds of it.

I. Wh^t is essential to its acceptable-ness in t sight of God?

1. More external observances &c are not - but may be just t reverse - Texts.

2. It must be a fastings of t mind, of which t external observ^s are but t proper & nat. Expression.

II But wh^t is that state of mind - wh^t its essential elements & necessary consequents?

1. One th aims at t honor of God in its fastg. - "ask & receive not h^c." - Lech 7: 5, 6.

2. A really penitent state of mind in respect to all sin, but especially those with special reference to wh^t t fastg is observed - All fastg implies sin, or calam^y - t latter as judg^t or trials of fastg - Of course &c.

3. Such penitence supposes, as a necessary consequence, an actual & hearty forsaking of the sin or sins involved = inebriate = Sabbathbreaking = sinewick Jonah 3: 5-10. = Isaiah 58 in contrast.

4. Such penitence & reformation supposes of equal necessity, an actual knowledge, more or less complete, of t sin or sins to wh^t t fastg has reference, & a readiness to receive all t light attainable on t subject - This as a prerequisite is an essential condition &c. - This time of fastg is personal & private, but especially of the wh^t. It is reference to public & social sins = Sabbath breaking = Intemp^r =

III. But to a right observance of days of pub. fasting, it is important to inquire wh^t public sins are & how individ^s become involved in them?

1. Public sins, or t guilt of them, are not mere overt acts, but the state of t public mind of which these are the expression & result. = private individ.

2. How & when do individ^s become personally involved in & guilty of them? - Generally all who, in any way contrib. to make up t depraved state of t public mind - Particularly (1) all actual

perpetrators & (2) all real abettors & up-
holders. These, as genl. princ^l. self-evid^t &
universally admitted. The practical difficulty
is to decide wh^t it is, in particular cases, to
uphold & abet = Intemp^r. & liquor selling.

Rule 1. If any principle or practice gyro, once
adopted & acted on by all, would continue &
perpetuate & sin, y are an abettor & upholder.
= liquor selling =

Rule 2. Abstain from all appearance of evil.

IV. These explanats & principles give us
rules by wh. to regulate & tests by wh. to
try & sincerity & acceptⁿ of our observance
of this day.

1. If real & acceptⁿ there is no social or pub.
sin concerning which you will not be ready
to receive & to seek information.

= Sabbath-profanation = Intemp^r. = Profane swearing, Tylen
& Odd-fellowship = Sewardness = Slaveholding = Duelling.

2. If personally guilty of any you will really
repent of & promptly forsake them; as well as all
t ways & methods by wh. y. h. or may abet or uphold
them.

3. We do not repent of or forsake them, whenever,
for any consideration, in any of t relations
^{by our voice or our vote} of society, we instal the living incarnations of
any of them in the places of social & public
confidence & honor.

= The libertine, as an associate & friend to the
confidence, or as a husband to t honor & t family.

= The drunkard, as minister of clk.

= The Slaveholder, or duellist, ^{or Oweaver, or libertine} to t seats of
confidⁿ & honor in t state.

No considⁿ justify it = 13th Feb

4. Not only as above, but no consideration can
justify it, & it is t highest form of guilt in these
several cases of which we are individually
or socially capable.

= Suppose God do it

= Talk of annexation of Texas.

= On same considⁿ ought to instal t devil
& done with it.

= No - highest guilt - highest insult we can
flip, in these respects, into t face of Deity.

= God tells us, no fellowship, just men, we go
right off & lift up voice & vote against him.